The twelfth month they named Teotl eco, which meaneth "The Arrival of the Gods." They celebrated this feast in honor of all the gods; for they said that they had gone to a number of places. They observed a great feast on the last day of this month because their gods had arrived.

Al doseno mes llamauan Teutl eco, que quiere dezir la llegada le los dioses celebrauan esta fiesta, a honrra de todos los dioses, porque dezian que aujan ydo a algunas partes, hazian gran fiesta el postrero dia deste mes, porque sus dioses aujan llegado.

Chapter 12
Teotl eco

On the fifteenth day of this month the young men and boys strewed boughs on all the altars and shrines of the gods, both those which were in the houses and those which were along the roads and crossroads. And for this activity which they performed they gave them maize; [to some they] gave a large basket full of maize, and to others two or three ears.

On the eighteenth day arrived the god (who is always a young man whom they called Tlamatzincatl; that is, Titlacauan). They said that, because he was young and strong, he traveled better and arrived first. They then set forth food on his pyramid, and that night they ate and drank, and all made merry, especially the old men and the old women, who drank wine because of the arrival of the god. And they said that with this rejoicing they washed his feet for him.

On the last day of this month was the great feast; for they said that all the gods then arrived. On the eve of this day, at night, they made, on a mat, a very closely packed small cake of cornmeal, in the shape of a cheese. Upon this small cake the gods impressed the print of a foot as a sign that they had come. All night long the principal priest watched, and came and went many times to see when he would descry the print.

Seeing the mark of a footprint, the priest then cried out, saying "Our lord hath come!" Then the priests of the pyramid began to sound horns, and conch shells, and trumpets, and other instruments of those

1. Marginal notation: *Dedicatio omnil Michael.*

which they then used.

Cap. 12
Teutl eco

A los quinze dias deste mes: los moços y muchachos, enrramauan todos los altares y oratorios de los dioses: assi los que estauan dentro de las casas como por los camjnos y encruzijadas, y por esta diligencia que hazian dauãlos mahiz, algunos dauan vn chiqujvitl lleno de mahiz, y a otros dos o tres maçorcas.

A los deziocho dias: llegaua el dios (que siempre es mancebo que le llamauã tlamatzincatl: este es titlacauã) deziã que por ser mancebo y rezio, camjnaua mejor, y llegaua primero: luego ofreciã comjda en su cu, y aquella noche comjan y beujan y regozijauãse todos: especialmente los viejos, y viejos que beujan vino, por la llegada del dios: y dezian que lo lauauã los pies con este regozijo.

El postrero dia deste mes era la gran fiesta: porque dizen que todos los dioses llegauan entonce: la vigilia deste dia, a la noche hazian encima de vn petate de harina de mahiz vn mõtonzillo muy tupido de la forma de vn queso: en este montonzillo imprimjan los dioses la pisada de vn pie en señal que avian llegado: toda la noche el principal satrapa velaua y yva y venja muchas vezes a mjrar quando veria la pisada.

En vinjendo el satrapa la señal de la pisada luego daua bozes diziendo, llegado a nuestro señor: luego comenzauan los mjnjstros del cu, a tañer cornetas, y caracoles, y trompetas y otros instrumentos de los